The American Spiritualist.

ORGAN OF THE OHIO AND WISCONSIN STATE ASSOCIATIONS OF SPIRITUALISTS. *PHENOMENAL AND PHILOSOPHICAL.*

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All Articles Original Unless Otherwise Designated.

Drop Charity's Curtain.

BY EMMA TUTTLE.

Drop the white curtain!
O, friends, be certain
Never was hurt in
Forgiveness and love.
Thow down your lances,
Soften your glances,
Reason advances
With words from above.
When Sin pauses weeping,
In humbleness creeping
To Charity's keeping,
What action is best?
Curses to fling to her?
Censures to bring to her?
Or pity and rest?

Weak heart and strong heart,
Good heart and wrong heart
Have felt the long smart
Which wrong doing brings.
All mortals cover
Some blemish over,
Though you discover
No pain-throbbing stings.
We are all brothers,
Clay-formed our mothers,
Each like all others
Too much to forget
We must have our time,
Facing the shower time
Cold, pleading and wet.

Men may cry "Stranger!
Whence came you, ranger?
Through what grim danger
That made you so black?
But they know well enough
Where lie the passes rough;
They blacked a glove and cuff
Who passed the same track.
Pharisee! blame him!
Point at him! shame him!
Shun and disclaim him
Through nights and through days.
God knoweth both of you!
Clear as a globe of dew
He sees all your ways.

Envy! Peace-scarer!
Black thunder-bearer!
Would you were rarer
Than white angels be!
When will Time's surges
Bury your scourges
Too deep for dirges
To sound down the sea?
When on man's growing
Love's breath is blowing,
And Life is flowing
In sight of its God,
Feet treading under
Tempest and thunder
Pass under the rod!

Drop the white curtain!
O, friends, be certain
Never was hurt in
Forgiveness and love.
Broken hearts bleed for it!
Ashen lips plead for it!
We all have need for it,
Vulture and dove.
O, when wild demons cry
Till all our angels fly,
Leaving us hell to eye
Pallid with fear.
Drop the white curtain!
Never was hurt in
A pitying tear.

Complimentary and Sensible.

Friend W. D. Reichner, of Philadelphia, among common news we have no room for, writes as follows:

"As now conducted, your able and philosophical paper, in its weekly visits, with its rich freight of spiritual and emotional food, is indeed a soul-feast of "fat things, and wine on the lees well-refined."

Speaking of the outrage upon our office he says:

"Oh how my soul went out for you and yours, on receipt of the news of that "outrage." Well, regrets are idle. I can only say that could I have controlled a few thousands of the "needful" at the moment, you would have known at once who I was, that's all. My soul ached to express itself, in trumpet tones. But what are words at such a time, *'tis cash you need!* I was pleased that portions of the liberal press spoke out, but O how weakly, how charily! I tell you, brothers, the time has come when the liberal, especially the spiritual press, to maintain its power in the land, at a degree to be universally *felt*, must stand shoulder to shoulder, and sinking forever all bickering and spiritual envy, work together with a larger catholic spirit for the common good. Lovingly practice the spirit of the loving axiom on our foremost shield—"The Fatherhood of God—the Brotherhood of Man."

Br. R., every word you write is the blessed truth especially that which you say in regard to cash; therefore, please help our circulation in your locality.

Should like to examine MSS. §

Number of Spiritualists in the United States.

Many speculations having been indulged in respecting this matter, both by individual Spiritualists and others, all of which I consider erroneous, I am induced to offer some facts, figures and remarks in relation thereto, with the view of inducing a closer scrutiny upon this somewhat interesting, if not important, subject, than has, perhaps, heretofore been given to it. Perhaps, however, should these facts, figures and inferences justify the conclusion that the number of Spiritualists in the United States has been over estimated, some might think it bad policy to admit it and thus expose our numerical weakness. I think it wrong, however, to deceive others, and more so to deceive ourselves. Let us, then, obtain the best data we can, and therefrom make the most consistent estimate of our strength that we can, whether the result be for or against us. Our numbers have been variously computed at from three and a half millions, by A. J. Davis, up to over ten millions, by some Catholic authority or estimate, Doubtless, as I think, the estimate of A. J. Davis is much nearer correct than the Catholic, or any intermediate one, although many Spiritualists accept the Catholic estimate, as giving more importance to the Spiritualistic movement.

The population of the United States, according to the census of 1860, consisted of—

Whites,	26,957,471
Free Colored,	488,070
Slaves,	3,953,760
Indians	44,020
Total,	31,443,321
Of this number there are under twenty years of age,	13,814,637
Indians,	44,020
Total,	13,858,656

Deduct this number from the aggregate population and it leaves 17,584,664 persons of twenty years of age and upward—this number being composed of whites, free blacks and slaves.

Now it is well known, at least to believers in Spiritualism, that but few young persons, comparatively, admit themselves to be Spiritualists, certainly not many under twenty years of age. Hence I have deducted these from the whole number, leaving only 17,584,664 persons to furnish the 3,500,000 to over 10,000,000 of Spiritualists, as estimated by various individuals who have expressed opinions upon this subject. But these estimates were made some years ago, since when the population has considerably increased, reaching now, no doubt, over forty millions, if we take the ratio of increase between the years 1850 and 1860, which was nearly thirty-eight per cent. As, however, the rebellion had an influence in retarding population, and we now lack one year of completing the present decade, I will estimate the increase for the past nine years at thirty-five per cent., which will give us at the present time of persons twenty years of age and upward 23,739,296, within which number the great mass of Spiritualists are to be found.

Now at the Catholic estimate of over 10,000,000 of Spiritualists, and admitting that all are over twenty years of age (which, of course, is not strictly the case) it would require nearly half the people of that age to make the estimated number—so that we should expect that nearly half the adult persons we might meet were Spiritualists, a proportion, of course, vastly too large. Moreover it is claimed, though I know not upon what authority, that the membership of the Catholic and Protestant churches combined number nine millions, which, of course, would, with ten millions of Spiritualists, include within less than five millions the whole population amongst which I have assumed that the Spiritualists are mostly found. And then, when we consider the great number of persons who are neither Spiritualists nor church members, it would leave but few to fill the Spiritual ranks.

Then there is the free black and slave population, amounting in the aggregate to 4,441,830, among whom it is claimed there is a much smaller proportion of Spiritualists than there is to be found in an equal number of the more enlightened white population. It is asserted that Spiritualism has more converts among the middle but well informed class than it has in the lower and more ignorant class, or even in the higher, more learned and wealthy classes, though it is confidently claimed that among these we have a number proportionate to the aggregate of other religious denominations. Still it is now much as it was in the early days of Christianity—"not many wise men, after the flesh, not many mighty, not many noble are called."

The foregoing facts, figures and considerations convince me that all the estimates of the number of Spiritualists in the United States are too large.

One thing more I will adduce: According to the Methodist Almanac for 1869 the membership of that church (Episccopal) amounted last year to 1,255,115, it having had an increase during the year of 109,034. The Protestant Methodist church, I am told by good authority, is estimated on reliable data at 70,000, which added to the M. E. church will make an aggregate membership for the two churches of 1,325,115. These figures refer only to the Methodists North. Some of us Spiritualists are in the habit of rather boastfully claiming that we outnumber the largest church in the United States. But how many towns, cities or neighborhoods does any one know of where Spiritualists are as numerous as Methodists? I do not know of one; although there may be some places where the former outnumber the latter. Methodist churches abound all over the land, as it were, and in almost ever village, town or city; but how few, comparatively, are the localities where there are Spiritualists enough to make a respectable congregation as to numbers? Hence it would seem that instead of even the three and a half million of Spiritualists in the United States, one million and a half would be a liberal estimate.

I will now leave the subject for others to comtemplate and criticise, and if I have made any wrong figuring, or given any erroneous data, or made any improper inferences, I hope to be corrected, as I have no desire to under estimate our numerical strength, or by any means misrepresent our claims to respectability as to numbers. OMOA.

Rascality In Churches and Parties.

The *Ohio State Journal* says:

"Parties are no more secure against individual rascality than churches are against individual hypocrisy. The more powerful the church, the more it will be overrun by hypocrites; the more powerful the party, the more certainly will rascals throng to it for their own personal aggrandizement."

"The more powerful the Church, the more it will be overrun by hypocrites!" What a confession for a member of the God-and-morality party to make. Honest people will be apt to keep outside the pale of the church and thus lessen the means of making it corrupt by keeping the number of its adherents as few as possible. The most powerful church in New York is the Church of the Holy Trinity. It is the possessor in fee of many acres of houses in the city. Its rents are enormous, and it is possessed of the means of doing much good; but we have yet to learn of the good that it has done. With all its possessions, and with all its boasted wealth, it has never yet "saved" a human soul. It is powerful, and therefore, according to the *Journal* hypocritical. There is the Methodist Church, it is at once the most "popular" and, if we mistake not, the most numerous of all the Protestant Churches. Must it, too, be tried by the standard of the *Journal* man? Is it hypocritical according to its numbers, wealth and power? We do not raise these questions, they are suggested by the reflections of one of the great lights of the party of great moral ideas. If the inferences to be drawn are unfavorable to the church, it is no fault of ours. But, seriously, what a good time we shall be having when these self-sanctified hypocrites of the church have succeeded in recognizing their "jealous God" in the Constitution of the United States, and succeeded in establishing an "Imperial" government upon the ruins of the good old Republic of our forefathers. The

NORTH-WEST DEPARTMENT.

J. O. BARRETT, - - - - EDITOR & AGENT.

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Valedictory.

Severe suffering compels me, at least for a time, to withdraw from all public labors. I am suffering from paralysis, have strong symptoms of apoplexy, and mediums and physicians warn me to avoid all excitements and mental labor for a season. Spiritualism is more than ever dear to me. I love the cause, I love those who support it, I love my brother editors; but, brethren, I must ask repose and retire for a time. I hope all will still firmly support THE AMERICAN SPIRITUALIST. It has my best wishes. It is an able paper published by competent and good men, and should be encouraged with a generous support. With my former patrons I take leave with request; but my friends we shall meet again, if not in this, in a higher life. Our lives all tend to a brighter world. Our cause is onward, truth as well as existence, is marching on. Let us all be faithful to its high calling. My dear friends one and all, I bid you all good bye.

JOSEPH BAKER.

Our Conventions Again.

Justice is divine, and without it there is no real spirituality of force or character. Sure as the angels make us their agents of use, if our people are much longer on the basis of select favoritism or stolid partiality, our conventions will speedily break into ruins, minus a soul to hold them together. We understand that conventions are for the masses, and spiritual speakers living in the States where they are held are expected to be present as in a spiritual congress to project measures of educational reform. But our speakers are generally poor, unable to travel far at their own expense. When from very love of the cause, they do go and there find the conventional authorities lavish the funds upon one or more speakers, it grieves the more modest, not so much because of the money, but because of a class-favoritism. This support, interest and co-operation are positively withdrawn from our conventions till reduced in some instances to mere skeletons, cold and dead, easily ruled by "one man power," of course, and reported as a "harmonious meeting." So the dead in their graves are harmonious. Now it seems to us, it is wiser either to have nothing paid our speakers, or else a more equitable distribution be made of the collections. Let us seek justice, meet upon a common level for *practical* work, and keep the heart in the hand to encourage the drooping spirit of every speaker by words and acts of love.

A Practical Vision.

Mortified at the extreme egotism and coarseness of one of our Spiritualists, querying why in justice spirits select such to herald their heavenly gospels, we fell into a trance-like condition of sleep, and, as our guides would have it, our spiritual eyes were opened to read a beautiful, significant lesson of charity and courage. We saw what appeared to be men and women spirits feasting at a most delicious banquet, around a magnetized half-moon table, loaded to fullness with the richest fruits of the Summer Land. Their cheeks were flushed with the ruby hue of health, their eyes aflash with keen intelligence, and joke and fun went round that table as so many musical waves of love. Outside of this large feasting circle was that very coarse egotist from whom we had been instinctively repelled, working as busy as any mortal could, as if endeavoring to supply that table. At one end of it, where the two ends approached each other like a horse-shoe magnet, sat a lady serving as the armature of it, reduced to almost a mere skeleton, bluish pale and sunken. In a moment all eyes turned to us, while she said in substance as follows:

"I have been for many years languishing in consumption, unable to get relief from any source, until these dear happy friends instituted this feast for my special benefit. My organic condition is such I cannot eat this food, heavenly as it is, but I can imbibe it magnetically. Their feasting, fun and wit, and sympathy of health, enter magnetically free into my decayed body, building me up so sound, so strong eventually, for which my soul is full of eternal gratitude."

The scene was full of rich significance, that we should discard no one, not even the coarse egotist who can furnish supply to the spiritual banquets, and that magnetic imbibation, through the aid of a feasting spiritual circle, is pre-eminently practical in the healing art.

Intuition is the pilot of Reason.

The Grove Meeting at Plymouth, Wisconsin.

One loves to record a moral success for the encouragement of others. Some feared the undertaking might not triumph, it being the first of the kind in this rural part of the West; others, with ourself were hopeful, conscious that the angels required it of our hands. The orthodox ministers stormed and chafed, and are now in a perfect "stew" over the great fire kindled. Word was sent us the other day that we are trespassing upon their territory! and their prayer is, "We pray thee depart out of our coasts!"

At our meeting on Saturday the 10th inst., Rev. Howard, of Sheboygan, was present. He is a minister of a most fraternal spirit, dearly beloved by his people. He took part in our meeting with an unreserved heart. How the people do admire a fearless, faithful, public man! A Baptist brother, free to investigate, interested us much. He warned us of our peril with charitable fervency, in the familiar style of orthodox exhortation, but when the meeting closed, he was evidently thoughtful, as if to say in his serene manner, catching the inspiration of the place, "Almost thou persuadest me to be a Spiritualist." Brother J. M. Peebles was present, as earnest and soul-eloquent as ever, carrying that vast orderly concourse up to a better life. Brother Dean Clark also gladdened us with his talented energy of thought and speech so faithful in the advocacy of a high-toned moral life. We feel that he is a good man to the very core. Several brothers unaccustomed to public speaking, addressed the conference in brief words which like friendly letters bubbled up from the fountain of the heart. We were simply chink wood to keep the building in balance. Our collection exceeded cost, and the liberal excess was tendered Brother Joseph Baker, who was expected to be present, but sickness prevented. This dear brother is very feeble and needs the generous sympathy in the love-tokens of support from the many friends who have been blest by his teachings of heavenly truth. We regret that Brother Randall of Appleton, did not come, as was anticipated. It is estimated that over two thousand people were present, and among them were the children of the Progressive Lyceum, of Fond Du Lac, who interested the audience with their exercises and (summary inspirations) Resolutions were passed authorizing the Committee of Arrangements to call other meetings in due season, also expressive of gratitude to Brothers Peebles, Clark and others, and to Harrison Barrett, Superintendent of the S. and F. R. R., for his co-operation with us, particularly in furnishing cars on Sunday to accommodate masses. Free and out-spoken in defense of the "new religion," he builds more than he is conscious of. Long shall we all remember the inspiring meeting in Plymouth.

Spiritualism in California---Christian Bigotry in San Francisco.

Through the kindness of some unknown friend we are in receipt of the San Francisco Morning *Chronicle* of July 13th, from which we cut the following items.

We hope Miss Fuller will be encouraged to continue her labors, and that good swinging damages will teach Mr. Chester that "Infidels and Spiritualists" have rights "white men are bound to respect," even though they be the elect of the Saints.

What asinine stupidity such men manifest! Mr. Chester has done Spiritualism and Rationalism more good in San Francisco and California, than he could by the free use of his Hall for a year to come. "Those whom the Gods would destroy they first make mad:"

Spiritualism—Lecture by Miss Eliza Howe Fuller.—Miss Eliza Howe Fuller lectured to a large audience last evening at the Mechanics' Hall. A large number of ladies were present and the lecture was listened to with attention and interest. The doctrines of Spiritualism as expounded by Miss Fuller, are at least attractive, her delivery and voice are good, and in her high metaphysical flights she becomes quite eloquent, without any of that hesitation which generally marks the manner of female lecturers. The lecture commenced with a song and short recitation, and a prayer, after which she proceeded to speak of Spiritualism in general, as to its nature, effects and extent, its progress in spite of all the opposition brought to bear against it, and its tendency to elevate women and give them more extended rights and privileges. It lasted about three quarters of an hour, and at the conclusion Miss Fuller was warmly applauded. A collection was taken up to defray the expenses of the hall, which Miss Fuller had taken upon her own responsibility, after which the meeting dispersed.

An Unexpected Set-Back—"No Infidels or Spiritualists can meet in this Hall.—Some Spiritualists engaged the Hall next to Dr. Scudder's Church, on Mission street, for the purpose of meeting there to discuss certain matters on Sunday last. The proprietor of the Hall is a Mr. Chester. The bargain was made with a person acting as his agent, and not with him. However, on the company meeting at the place, they found a note on the door, to the effect that "No Infidels or Spiritualists" could meet in that Hall. They had consequently to seek another meeting place, which they found at the Mechanics' Institute.

Facts from the Experience of Oliver Stevens, East Toledo, Ohio.

"The record of Facts is the Index of Law."

From a desire that others may be benefited from my experience I have been led to give the following sketch:

In the year 1843, I, from hearing an incident related, became interested in the subject of mesmerism or animal magnetism. I was particularly interested in regard to clairvoyance. I thought it indicated that we all possessed in an undeveloped state the faculties manifested by Jesus of Nazareth as given in the New Testament. When in Albany, N. Y. the same year I accidentally or providentially became in possession of a treaties on mesmerism entitled, "Facts in Mesmerism by Townsend." From reading the book above referred to and from information obtained in conversation with Rev. Mr. Garfield, (then Principal of the Female Seminary of Albany.) I commenced practicing upon different persons according to the intormation that I had thus received, and soon found that in some persons I could produce the symptoms of mesmeric sleep according to manifestations described by Professor Townsend in said treatise I continued practicing occasionally until I succeeded in producing the mesmeric sleep. The first case was my daughter a child some eight or ten years of age. We found that she would describe pictures and other objects very minutely with her eyes bandaged as closely as we could bandage them. I have handed her a Testament and placed both of my thumbs upon her eyes and requested her to find some particular verse. She readily turned to it and read it as well as she could have done with her eyes open and with the best of light. Some will say that clairvoyants only reflect the mind of the mesmerizer. But I did not know a word that the verse contained until she read it. And she has answered questions intelligently, that I was not capable of answering. I had mesmerized a number of persons before I had ever seen one mesmerized by any other person. Some of those that I have mesmerized can see and describe spirits and communicate with them. In my investigations I had become satisfied that man had two distinct organizations, the spiritual and physical, and that in the mesmeric state the physical slept while the spiritual became developed. Therefore when the new era of Spiritualism came I was pretty well prepared to receive it.

Not long after my first experience in mesmerism, I awoke one night and found that I had quite a sore throat.

The idea occurred to me to try and see if I could produce any effect upon it by mesmerism. I concentrated my mind mesmerically upon it, and in the course of one or two minutes I was entirely relieved. I found I could relieve myself of rheumatic pains in the same way. I could almost invariably stop the hiccoughs. I had heard of various ways of curing warts, and came to the conclusion that it must be effected by magnetic influence. The idea occurred to me that if I could make the impression upon the mind of a person that I could cure their warts, I might perhaps effect it and I resolved on trying it the first opportunity. It was not long after when a little boy that went by the name of Johnny, about six years of age, who lived near by, came into our house, and I noticed that the back of his hands were literally covered with small warts. I was sitting a short distance from him when I spoke to him, saying, "Come here, Johnny, and let me cure your warts." He came, apparently with all confidence. I concentrated my mind upon them for a short time, and passed my hand over them a few times and said to him, "there, you can go now!" He came into our house about ten days or two weeks after, when I happened to notice his saying to my children that Mr. Stevens had cured his warts. I called him to me and there were little whitish spots showing where the warts had been. Others have been relieved of their warts in the same way. I have also tried upon others on whom it had no effect I have had two or three different cows that have had warty teats, some of which had been on for years. While milking them I have kept my mind upon the warts, desiring their disappearance, and soon after they were gone. I cannot say but that they would have gone if I had not exercised my influence.

After experiencing what I have already related and much more of the same kind, I from some cause became more worldly minded. I had become interested in the phenomena of Spiritualism and my interest in Mesmerism seemed to have merged into the former. I was anxious to be developed in some way so that I could get communications. For several years I seldom tried to exercise any mesmeric influence, and when I did it seemed to be with very little effect. I have since thought that the excited state of my feelings from worldly thoughts prevented me from having sufficient concentration. When the mind is excited it seems almost impossible to concentrate the thoughts upon any given object so as to prevent other thoughts getting possession of the mind. I was troubled in that way some eight or ten years. I think it affected me otherwise; for I suffered much more from sickness, accidents, losses, &c., during that eight or ten years than all the rest of my life. I at three different times had horses run away with me and was considerably hurt each time. I was afflicted with carbuncles and an abscess and two or three attacks of erysipelas, and several attacks of rheumatism, besides losses financially. I was pretty well prepared for meeting my afflictions, for I had for some time previous entertained the idea that all of our afflictions or seeming evils were intended by an overruling father for our development to a higher mental condition. I therefore took my afflictions patiently and made it my study wherein they would naturally have a beneficial result. And I seldom failed of coming to a satisfactory conclusion.

(To be Continued.)

THE SPIRITUALIST.

CLEVELAND, O., SATURDAY, JULY 24, 1869.

"RESOLVED, *That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us.*"

THE AMERICAN SPIRITUALIST PUBLISHING COMPANY will arrange for Eastern and Western Editorial Correspondence, and next week abandon the system of Departments.

Shall We Have a Code of Discipline?

Under this title our able friend J. S. Loveland reviews the effusions of William Bailey Potter, M. D., the tract distributor and self-announced critic of "disorderly Spiritualism." Dr. Potter has labored long and well, and the result is, he has demonstrated what everybody knew, that many so-called Spiritualists, as well as others, "were no better than they should be." His demand is that "disorderly Spiritualists" be disfellowshiped, at least not admitted to full fellowship nor tolerated as teachers; hence the pertinance of the inquiry—"Shall we have a code of discipline?" In view of the failure of all churches and societies to exclude undesirable members, and their evident influence in developing hypocrites, Mr. Loveland argues, however much we may desire to maintain order, foster morality and encourage purity, that "Penal discipline thus fails either to keep out or to expel those who are deemed undesirable to fellowship," and "so therefore is useless;" that moreover "it creates the worst forms of sin and stimulates their growth, and hence is injurious." We surmise that the plan of Dr. Potter is better than that of the Protestant churches, since he proposes to establish grades of fellowship, after the manner of the Roman communion. With Mr. Loveland we fail to see the efficiency of either, though willing and ready for any regimen that really will purify and make better, first ourselves, second our neighbors and the rest of humanity. But our purpose in the present writing was not to deal with "disorderly Spiritualism," nor defend or criticise any "Potter," no matter how he may seek to handle and shape the common clay of humanity. We are compelled to point out to "those who may be concerned" that Mr. Loveland in the brevity and comprehensiveness of his writing—ignorantly perhaps, unintentionally, no doubt—has in part misstated Dr. Potter and misrepresented this journal—THE SPIRITUALIST—and ourselves.

Speaking of Dr. Potter, his tracts, their circulation and statements, Mr. Loveland inquires:

If Brothers Peebles, Barrett, Willis, Finney, Hammond and others agree with Dr. Potter, as he there states, that a vast and incalculable load of moral putrescence loads down and retards the progress of the Spiritual movement, why do they not "cry aloud and spare not?" Why are they found associated in editorial and official relation with the very men who are distinctly pointed out by Dr. P. as freelovers, and notoriously corrupt, the basest among the base. Or, on the other hand, if they have never made any such statements or admissions as he affirms, why is there not an emphatic and hearty denial? Possibly they may think it of little consequence, but we know to the contrary.

We answer for this paper and for ourselves personally. We are conscious "that a vast and incalculable load of moral putrescence loads down and retards the progress of the Spiritual movement," and have nearly shouted ourselves into a bronchitis about it already, which is one reason perhaps why we are not "crying aloud" as much as we used to be. Our idea is that Spiritualism is too good for some. The goats of the church fold get their Orthodox fetters off prematurely, by angel help, and coming suddenly into liberty and light, "kick up their heels and go it blind," to the injury of much that is fit for salvation and the kingdom, as well as to their own demoralization. This is no more to the disparagement of Spiritualism than the fact that birds moot *exuviæ* at dawn is discreditable to the sun.

"The fear o' hell is a hangman's whip
To haud the wretch in order O!"

And some "wretches," learning from "ghosts" the scarcity of brimstone in the "other world," and having no knowledge of the inevitable working of natural law, in every world alike, hasten to put themselves under tuition in that school wherein even fools learn—that of experience. Turning up the subsoil of church grounds we at first cause the germination of all the seeds of evil buried there. Spiritualism has been more destructive than constructive thus far. It has disproved so much that many assume that everything is disestablished; hence that common morality is a needless impertinence to the free in soul.

In the Providence convention, at considerable cost, we cried aloud lustily, asserting that "Spiritualists, as Spiritualists, had no standard of morals." Mr. Loveland, in his essay at the time on "The Fundamental Basis of Morals," suggested the search for one. Dr. Potter has been "weeping between the porch and the altar" ever since, deploring its non-existence. The depravity and immorality of all Spiritualists does not follow as a corollary of this fact, for they are about as others because of past education. They should be immensely stronger and better from the effect of their own philosophy in demonstrating the existence of a natural scientific and positive religion. It is not true, as far as we have read, that any of the co-workers upon *this paper* are found "associated in editorial and official relations with the very men who are distinctly pointed out by Dr. P. as freelovers, and notoriously corrupt, the basest among the base." We have not all the literature of Dr. Potter in possession, but there is enough at hand to show that if his pen be the touchstone of purity; "THE AMERICAN SPIRITUALIST" does not suffer by comparison. We should be sorry to admit Dr. Potter as judge and jury, and Heaven knows we are sensible enough of our various failings to keep us very humble, so please give us credit for any little praise or fortunate exemption to which we may be entitled. Under the name of "THE OHIO SPIRITUALIST" and "THE AMERICAN SPIRITUALIST," this paper has dealt more fully and radically with Dr. Potter and his ideas, than any other publication whatever. Mr. Loveland is discussing that which to us is an old theme, though he may not be aware of the fact. So long ago as the seventh number of "THE OHIO SPIRITUALIST," in our discussion with the Rev. Mr. Erritt, of the *Christian Standard*, then of Cleveland, Ohio, now of Alliance, Ohio, we were confronted as Mr. L. has been with Dr. Potter and made our reply, asserting among other things, that the very nature of our organizations forbade the idea of fellowship or disfellowship, after the manner of the churches; that we did not as spiritualists endorse each other, &c. &c. The question of ethics and morals has been one of frequent discussion in these columns, and on the whole we do not feel ourselves amenable to the insinuation, reflection, and criticisms put forward by our friend. Discarding all personal considerations, he can say of the "SPIRITUALIST" in this connection; "Let the galled jade wince, our withers are unwrung." As individuals we have no desire to shelter under the cabbage leaf of a pseudo respectability, but as journalists we are tenacious of *reputation* even. We will dismiss the subject with a few quotations which will be found apposite. We have no room for that which is before us upon examination of our files, but offer the following from the *Ohio Spiritualist* No. 5 by E. S. Wheeler, upon "Morals:"

The Hebrew warriors by the confession of their own historian, slew the people of an entire nation with the reservation of thirty thousand virgins, whom they retained for prostitution, giving their priests a double share of the plunder, and this they justified by "Thus saith the Lord," and the damning infamy stands on record in the Bible, as an instance of morals of course, since God's will is assumed as the standard, and this was by the "Thus Saith." The simple fact is that there is so much prating about God and his will by ignorant priests, corrupt legislators, and other humbugs, that the world loses sight of fundamental principles, and relies for guidance upon leaders as blind as themselves. The very class of men who assume to teach the essential principle of right, and guide the soul straight along the narrow way furnish as many sensations to the public and items to the reporters as any other profession of equal numbers.

The truth is, there is a total misconception of that which should be taught as a basis or standard of morals. The will of God is "all Greek" to the mass of mankind; they have but little clairvoyant perception and small belief in the dogmas to which they pay external reverence. The idea of a God at war with nature, makes a muddle of the universe, and renders necessary the assumption of an infallible revelation. So we are brought at last to know no law of life beyond the discordant teachings of self-constituted mentors who undertake to lay down laws for the regulation of the very thoughts of our mind, before they are aware often of the number of bones in our bodies. They ignore nature and science, and make a God out of their own head, assuming to find in the Bible an expression of his will copious enough to cover all the emergencies of life. There is enough truth in all this to preserve it in existence, for it is true of course that if there be a "Will of God," it must enforce the harmonies of the cosmos, but the gentlemen alluded to have had no special revelation, nor are they adapted either by physical organization, spiritual peculiarities or mental habit to receive one. The world once delivered from superstitious fear will find a motive. We shall not be governed by the fear of God, or live to please him, but overthrowing the dogma of depravity, and the divine right of priests at once, shall find that our pleasure and happiness are compatible only with a natural moralism; that expediency in the full sense of the word is alone moral, and that whatever contributes to our physical, mental and spiritual well being is both moral and right; then we shall find the standard of right in the natural laws of our being, and sin, wickedness and immorality have no meaning other than as transgression of them, they being the one important consideration, and God to be pleased whenever we fully and really please ourselves and consult our own happiness in the light of a scientific knowledge of the rule of our being.

Again in the same paper the same author "crying aloud," as demanded, concerning Spiritual Psychologies writes:

Mediums dramatize the life of the age in which they live. The dark and secret impulses hidden within those around them, whether disembodied or in the mortal, are to them actual powers ever struggling to command their organization and manifest themselves as the devils which they are.

Not only do individuals attract to themselves spirits of like nature, but their own selfish sensualism becomes a psychological influence which produces in the lives of those who fall into their power such developments as they who originate it would gladly exhibit, were it not that a selfish policy and crafty idea of expediency leads them to maintain an external restraint, which gives a gloss of decency to a character which, within itself, is allied to all that is gross and degraded. Such persons haunt the presence of mediums, because they know their power for evil and hope for impunity in the prosecution of their diabolisms.

They are often times intellectual spiritualists; that is to say, convinced in their own minds of the truth of its philosophy, but having failed to appreciate its application to their lives, they have simply escaped from fears of everlasting punishment, to arrogate a license which they make plausible in the name of freedom. Were they better informed as to the inevitable working of natural laws, they would recognize a Nemesis as inexorable as fate, and troublesome as the outrages they commit are base and criminal.

We could fill column after column with the same kind of relevant matter, but must give place to Dr. Potter, after stating that which Mr. Hammond has written. Speaking of the socialists at Berlin Heights he says, *Ohio Spiritualist* No. 6:

Ten or twelve years have illustrated among these people with sad emphasis in some instances, the terrible mistake of "plurality." or "variety." Generally speaking, "legal marriage" has been accepted, and if any still practically protest against the outward form, the underlying fact is fully recognized and endorsed by strict fidelity. Neither Spiritualism nor Freedom leads to promiscuity, or to the "plurality" of any other regards than the *fraternal*, except as the depravity engendered by social and "religious" repression manifests itself under the new conditions. Orthodox Theology is the parent; Free lust the offspring. So, too, the crimes and shortcomings of the Freedman are chargeable, not to the Liberty into which he has newly come, but to the old state of Slavery from which he has emerged. Frank, well-considered, intelligent utterance is needed, touching social relations, and less evasion. Marriage is the enduring rock which sustains the social fabric. Spiritualists betray weakness when they go into vituperative frenzies over those who stamp their tiny feet upon this granite foundation and declare that they will grind it to powder. Nothing will be pulverized and scattered to the winds but the worthless *debris*

Of Dr. Potter, *Ohio Spiritualist* No. 9, in the review of his book "Spiritualism as it is," he says: "We take the broad ground that whatever is, is wrong, and should be made better as fast as possible * * * * * The Infinite Dissatisfaction is speaking through Brother Potter, and through every other brother and sister of humanity."

We quote Dr. Potter as follows:

Says that remarkable medium, popular writer and Associate Editor of the *Ohio Spiritualist*, Hudson Tuttle: "I sicken at the black list of abuses which have weighed to earth the Divine Philosophy. Enough truly, to crush a less beautiful system into oblivion. That it has survived, seems miraculous." "When an immoral agent steps into the domestic circle bearing the upas branch of enmity between husband and wife, insincerity, instability and social anarchy are at once inaugurated. A large class of professed Spiritualists have allowed this to occur.—*Ohio Spiritualist, Aug. 15th, '68.* Tract No. 7.

BROTHER WHEELER:—I have read your article in the *Ohio Spiritualist*, which you facetiously told me at Rochester had "blown Dr. Potter to eternal flinders." You say that you are not aware of any such state of things as my Circular would indicate. But you, or something through you, said in your public lecture in Cleveland, just after the Fourth National Convention, that Spiritualists have "no moral standard of right or rule of conduct, and in practice are the most immoral class of people on the face of the earth, with only one single exception." You solemnly asserted you were in earnest and had "the statistics to prove it." I am sure, for I took down your words on the spot. I prefer my "close corporation," as you stigmatize it, to your loose Association of "American Spiritualists."—*Ibid.*

* * * * * * *

Spiritualists of America:—As all of my labors and publications for three years and a half to induce you to organize on a moral basis have failed—totally failed—I now leave you with brothers Anderson, Bailey, Barrett, Brittain, Denton, Dyott, Greenleaf, Ferguson, Finney, Hazard, James, Mansfield, Partridge, Peebles, Plumb, Storer, Wheeler, Wheelock, Willis, Wright and others, who admit and deplore the existence of impostors, libertines and "Free Lovers" among you, and may their labors be more successful than mine have been.—*Ibid.*

Friend Loveland will please notice that Dr. Potter counts among the Saints and Redeemers the very men he has called on to defend themselves or confess judgment.

"You propose to make your companies select. This is right and you have no right to do otherwise. I hope you will carry out with the most rigid inflexibility the plan you have proposed so far as you have published it."—*E. S. Wheeler, Ohio Spiritualist, Oct. 17, '68.* Circular, No. 7.

In his Report, No. 4, after severely criticising our elder cotemporaries, he says:

"Quite refreshing, in contrast to the above, is the following from *The American Spiritualist:*

"Some of our great would be leaders in Spiritualism are not men whose lives are the purest or whose examples are worthy of imitation." "They get up sensations indiscriminately, follow their attractions even to the prostitution of every spiritual gift and call this career Spiritualism."

Dr. Potter has published much, and if in any of his matter now beyond our reach he contradicts himself, we can only say we wish friend Loveland had been as careful to study up his subject as we shall be glad to acquit him of any wish to do us or THE SPIRITUALIST any injustice.

Form and Formation.

The limitations of science are created by that prejudice which forbids the recognition of the spiritual. That which geography was before Columbus—scant of facts, with but a suggestion of basic law—science must be; until the counterpart and balance of the material is found and recognized in the hemisphere of the spiritual.

The profoundest problems lack solution because the whole domain of life, wherein originates energy, is practically ignored, and while wonderful industry is expended upon a study of the materials and machinery of nature, there is comparitively small attention paid to the real process, less or none to the primary force and motive power. Inevitably, however, no matter how slowly, and indirectly, the tedious progress of deduction compels the study of the impalpable and imponderable, the recondite and spiritual. More and more the student busies himself with the relations of things, rather than with the mere things themselves. Facts are valued for their significance, rather than considered as of worth in any ultimate sense. The advance of chemistry, itself the child of the present century, has more than intimated truth, which has been broadly suggested elsewhere. As the study of the nature and action of force has revealed the probability that all forms of force are the impulses of one energy, so chemistry encourages the idea that all substance or element is resolvable, and exists in form only as the expression of a changeable and changing relationship. The "ultimate atom" is exploded and the "nucleated cell" dissolves into the "proto-plasm," while it at last disappears in the sublimation of its constituent elements, as the earnest physicist pushes still more thoroughly his unsparing analysis and investigation.

To assume that there exists "a discrete degree" between mind and matter, or even to establish it as a fact, does nothing to disprove of our theory. That mind or spirit actually becomes matter, or that stones resolve progressively into spirit, need not be assumed in order to elaborate the present statements. There is, so to speak, a spirit of mind and a spirit of matter. We may think of mind as an out creation of its own spirit, which is essential being. Matter is multiform, in harmony with condition, and is an out creation of its own spirit, which we, with barbarous crudity and ignorance, call magnetism. Whatever may be the fact as regards mind and matter, there is no "discrete degree" between the lower and the higher forms of substance. The gross becomes refined and isomerically possessed of higher qualities and potencies. The refined substance approximates the etherial and sublimes into the gaseous, assumes the imponderable and disappears in the invisible, perhaps becomes the imperceptible.

All this requires no addition to the statement; the fact is known; it is established that through refinement or change ponderable, visible, palpable matter becomes imponderable, invisible and impalpable. The manufacture and consumption of common illuminating gas transmutes the gross product of the coal-bed into etherial element—the result is light. We may observe such processes throughout nature, but the phenomena of the development of forms in the circle or cabinet stimulates the inquiry into the reverse of this procedure, and we inquire whether and how imponderable, invisible and impalpable elements may become ponderable, visible and palpable. Carefully conducted observations of "cabinet manifestations" seem to have settled the fact that such forms can and do appear. Bearing in mind every allowance that should be made, in consequence of known impositions, and the effect of every possible cause of deception, it is unreasonable to try to invalidate all human testimony, and deny the integrity of our own senses. Forms have been seen and felt, under circumstances which preclude the possibility of illusion, and there seems to be left us but the need of inquiry as to the method involved in their production. The problem given is as follows: A medium securely fastened in a large box—to account for hands, arms and faces which are exhibited before us.

Conceding the existence of spirits as intelligences, and admitting the truth of that which has been stated in regard to the manner of mind in relation to matter; we find no difficulty in comprehending how they could condense and render visible any form which may be desirable, whenever they possess the requisite science and will which they may make their own. Mind by will actuates the highest forms of magnetic material, as the light affects the chemicals in photography. Will may change the polarites of refined magnetisms. If a magnet be hermetically sealed in glass, and placed among iron ore, in time the magnet becomes covered with particles of iron; they must pass in an impalpable form through the glass. Sir David Brewster, by a slight application of heat, made transparent nitrous acid gas black even to perfect opacity. The spectrum is elongated when chemical paper is placed just beyond its common limits.

Ethers may be condensed to gas; gas to fluids; fluids to solids; and the solids condensed to the hardness of a stone. Thus the process of sublimation may be completely reversed.

The ultimates of every element are in the atmosphere. Plants, animals, men, exist by virtue of that which they inhale, quite as much as for any other reason. The growth of every plant or animal, is the production of a visible form from largely invisible elements.

In real operations the same law of growth and aggregation is followed, or chemical transmutation produces the result which is witnessed. There are invisible spirit forms. When properly chemicalized and polarized impalpable elements are gathered. The spirit form may be magnetized and thus attract matter of its own nature, as the magnet draws the elements of iron through the walls of the bottle. Thus by the operation of the common law of electricity and magnetism, of chemical affinity and the natural formation of material, may all these wonders be accomplished. §

Criticism.

Criticism, in the true sense, is but another name for discrimination, yet such is the influence of the general drift toward actual dishonesty and such the pseudo sentimental tenderness toward incompetency and deficiency of all kinds, that a doubt might arise whether the truth were not about to go altogether out of fashion.

A carping, captious, unreasonable denunciation, or a pedantic, hypercritical affectation of fault-finding are equally obnoxious and useless. Contemptible as they are vulgar, they display only the worst side of character, while their only influence is to embitter, to discourage and disgust.

But such manifestations of angularity, egotism and pride, are in no sense to be understood as genuine criticism, which is in its essential nature the very opposite of every kind of abuse, forming as it does the very substance and life of justice.

In the grand and beautiful language of the law—"The truth, the whole truth, and nothing but the truth" is the soul of criticism. Upon reflection this is understood and acknowledged by all, but it is one of the symptoms of unmanly and unwomanly cowardice and negative demoralization, characteristic of the times, that we have largely agreed to wink out of sight the unpleasant facts of existence, as if we might palliate the enormity of crime, by giving soft and dainty names to many-phased scoundrelism, until it becomes respectable by the euphony of its terminology, or banish the malarious fog of stupidity by common-place observations of indifferent compliment, where an intelligent opinion could find honest expression only in the firm language of well deserved rebuke.

As far removed as the zenith and the nadir, the critic of reason, judgment and taste, takes his place apart from the insolent, malicious slanderer, or the petulant common scold. Their tempers and characters are no more alike than the ends they seek. The purpose of the true critic is the discovery of truth, its statement and enforcement, to the end of improvement; in literature, in art, in manners, or morals, in a phrase for particular and general good.

The vain desire to exhibit one's own acuteness by a superfluous pecking at flaws in the work of others, the wish to disparage through jealousy that which we cannot imitate or surpass; worst of all, the desire to destroy others that we may rise on their ruin—these, each and all unfit us for critical discrimination and ally to the falsifier, the traducer and the villain.

Criticism is a noble art, it is the very spirit of art itself, it is the gift of the poet, the secret power of the philosopher and orator, yet so weak, so thin, so inconsequential are many that they resent every well meant criticism as if it were a personal insult, and discard the very idea of friendship, unless all observers are content to become their enraptured admirers, or restrain forever the expression of a candid opinion.

These are they who form Mutual Admiration Societies, cliques and coteries, narrow factions, and contracted parties. They are the worst foes of progress, the enemies of mankind; members of the order of the *suppressio veri*, rather than of that for the diffusion of truth.

Their motto is, "If you can say no good, then speak no evil." "Where you discern no merit do not announce a fault." This false and abominable maxim they pronounce as the Golden Rule of Heavenly Charity, whose nature they belie and whose name they thus blaspheme.

There are none with whom this supposed politic "suppression of truth" has become more offensive than among Spiritualists, because their liberality inclines them to tolerance and they have carried the idea of kindness, and charity, and mercy, to that extreme which leaves virtue without praise, for fear vice be offended, and ability and success lacking honor or laurels, because the adjectives and adverbs are exhausted in fulsome adulations of pretentious mediocrity. §

The Roman Catholic Clergy on Infanticide.

LETTER FROM ARCHBISHOP SPALDING AND THE TENTH PROVINCIAL COUNCIL.

Under the head of "Murder of the Innocents," the letter says:

The abiding interest we feel in the preservation of the morals of the country constrains us to raise our voice against the daily increasing practice of infanticide, especially before birth. The notoriety which this monstrous crime has obtained of late, and the hecatombs of infants that are annually sacrificed to Moloch, to gratify an unlawful passion, are a sufficient justification for our alluding to a painful and delicate subject, which should not even be mentioned among Christians. We may observe that the crying sin of Infanticide is the most prevalent in those locaiities where the system of education without religion has been longest established and the most successfully carried out. This inhuman crime might be compared to the murder of the "Innocents," except that the criminals in this case exceed in enormity the cruelty of Herod. It is a sin to take away the life even of an enemy; if the crime of shedding innocent blood cries to heaven for vengeance, in what language can we characterize the double guilt of those whose souls are stained with the innocent blood of their own unborn, unregenerate offspring? The murder of the infant before its birth is in the sight of God and his Church, as great a crime as would be the killing of a child after birth, with this aggravating circumstance in the first case: the unborn child dies deprived of the essential grace of baptism. No mother is allowed under any circumstances, to permit the death of her unborn infant, not even for the sake of preserving her own life; because the end never justifies the means, and we must not do evil that good will come from it. We confidently believe that you, beloved children in Christ, are strangers to that unnatural vice. Our words, therefore, are the words rather of warning than of reproof.

This subject concludes with the words of warning written by St. Paul to the Ephesians, chapter v., 3d and 16th verses.

The Roman Church promulgates a very stringent rule in all sexual matters. It honors celibacy, extols chastity, and praises continence; marriage is an irrevocable bond, except in extremest cases and then only dissolvable by dispensation of the Pope. Sexual commerce is lawful in marriage, to the end of propagation and no means may be used to prevent conception. The very principle of life is sacred even in its germinal condition. Individual and personal rights inhere in the embryo from the moment of conception. The fœtus is the man and its destruction *murder*. Abortion is common among savages, where the means of life are precarious, or where tropical abundance predisposes to indolence and sensuality. These conditions find their correspondence in the false prudence of caretaking, civilized poverty, and monopolizing, indolent, self-indulgent wealth.

The statement of the letter that infanticide is most common in localities where education has been made unsectarian, though involving a fact, is liable, if not

intended, to create a false inference. It is true that a cultivation of the intellect without a corresponding development of Spiritualism, leaves men and women *selfish monsters*. So far the church is right. But the suppression of knowledge leaves man an undeveloped brute; while sectarian teaching forms him into a relentless bigot.

Unspiritualized conditions, a want of *thorough* Hygenic education, a superficial social life, and an *Ishmaelitish civilization*, are at the bottom of the mischief. So sharp are the competitions of business, so uncertain are the rewards of industry, so great the oppressive power of wealth, and so severe the slavery imposed on poverty, that those who have the intelligence or forethought, tremble at assuming the serious responsibilities of a numerous family. The rich, demoralized by self-indulgence, evince a short-sighted fear of the pains and trouble of parentage, ignorant or unmindful of its compensations. Infanticide, Fœticide, Embryotomy, and abnormal sexualism thus become a fashion, to the dreadful destruction of health and happiness.

Outside of wedlock, all this is aggravated by the persecution which is dealt out to the mother of illegitimates, and the extreme difficulty of her position as the supporter of her children. To allow herself to be seduced, or to live in disregard of conservative social requirements, may be more criminal in a woman than in a man; but she has it in her power sometimes, to give the world an evidence of a moral sense within her.

The sexual relations may be disorderly, the life impure, the conception anything but "immaculate," but the birth of a child is never shameful. Every woman may be a "holy mother." To bear her child and care for it is the only apology to offer, and when that is faithfully, patiently and nobly done, her amend to society is to be accepted and she forgiven. The criminality involved precedes her motherhood. Let the voice of her child awaken the life of her spiritual being, let her remain unmolested, and the fact of maternity make her sacred from insult. God allows her child to love her. Let no one hinder her care for the citizen, who may become a hero.

Beyond all palliation, reform for the married and unmarried can come only by general progression. The teachings of a divine spiritualism must develope higher motives in life and better views of the dignity of humanity. Literature must be reformed to present more truthful and natural ideas of love. Sexual physiology must be thoroughly taught, and the laws of hygene popularized as a holy duty. The life of society must be ennobled, and woman find a self-supporting and self-governing position. The true marriage must be understood, the law of the temperaments made known, and the conflicts of labor and capital adjusted on the basis of assurance and co-operation. Then young men of virility and women of beauty will too much respect themselves to aspire to the distinctions of a libertine or coquette. They will be too wise to allow the conception of a flimsy sentiment, or the impulse of a "passional attraction," to become the "arbiter of their destiny." They will be aware of the terrible consequences of non-conformity to natural laws, especially as related to sexualism; mutually self-helping, they will marry free from mercenary motives, in the honor of independent capacity. They will find congenial employment in the varied industries of co-operative association, and give birth to their family in the assurance that even though they are prevented by death from careing for them, their co-laborers of the commuuity will protect tenderly their beloved orphans. Meanwhile let legislators protect communities from mercenary quackery. Let teachers and parents warn and educate the young. Let doctors scatter camphor and priests sprinkle holy water, until a perfected civilization makes a conquest of passion in the interest of principle, and creates for all a life in harmony with the dictates of prudence, the demands of justice, the teachings of science, and the inspiration of religion. Though we may not accept the extreme teachings of the church in this relation, yet every thoughtful mind must be aware of the importance of the subject, and sincerely desirous to aid in the establishment of a more thorough comprehension of the laws of life, and larger knowledge of the terrible results of their infraction, with deeper convictions of duty, and consequent better practice.

This special reform, like any, other, demands a corresponding development in every direction, for as one vice fosters another, so every step in progress encourages and requires the general unfolding of every good.

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New York.

PROCEEDINGS OF THE STATE ORGANIZATION.

The organization met in Schlitzer's Hall, in the city of Rochester, June 30, 1869. P. I. Clum, Vice President, in the chair. The session was opened by an invocation from J. W. Seaver. Credentials of delegates from different parts of the State were received. Minutes of the last session were read and approved. The President, in a few earnest words, notified the delegates of the business to be transacted by them, and feelingly alluded to the transition of Bro. Lewis Burtis, a member of this organization, and hoped that the sentiments of the Convention would be expressed in the form of a resolution by the Committee on Resolutions.

J. W. Seaver, of Byron, then moved that the Committee on Missionary Work, then existing as such, be discharged, and a new one formed, giving as a reason that they lived too far apart to meet as often as they should for the transaction of business. Motion carried.

Bro. Seaver again moved the formation of two committees, one on resolutions and one on nomination of officers for the organization for the ensuing year, missionary work, and the nomination of delegates to represent the State in the forthcoming Convention of the American Association of Spiritualists, to be held at Buffalo, August 31st, 1869. The Committee on Resolutions consisted of S H Wortman, D P Lester and Mrs E. P. Collins. On officers, delegates and missionary works, J W Seaver, Lester Brooks, Miss Emily G Bebee, A L E Nash, Mrs Amy Post.

The Convention adjourned to half-past two o'clock P. M.

Afternoon Session.—At half-past two the President called the Convention to order, and a call was made for the report of the committees. Bro. Seaver, for the Committee on Officers, Delegates and Missionary Work, reported as follows:

Officers for the State Organization.—For President, P I Clum; Vice President, Miss Emily G Bebee and John Sybrant, of Rochester; Secretary, S H Wortman; Treasurer, J W Seaver, of Byron.

Committee on Missionary Work.—J W Seaver, A E English, S Chamberlain, P I Clum, A L E Nash, Mrs Mary Lane.

Delegates to the Sixth Convention of the American Association of Spiritualists, at Buffalo, August 31st, 1869.—Buffalo, S H Wortman, Lester Brooks, B P Froggart, Mrs H H Cheney, Mrs Mary Lane; Rochester, P I Clum, David Lester, A L E Nash, Mrs Amy Post, Mrs Sarah Burtis, Mrs Pary Parkhurst, Miss Emily G Bebee; New York city, Dr R T Halleck, Charles Partridge; White Plains, Mrs Nettie Colburn Maynard; Springville, Robert Dygert; Leroy, S Chamberlin; Conesus, Joseph Alger; Macedon, Peckham Rathbun; Troy, Benjamin Starbuck, Elisha Waters; Pultneyville, S C Cuyler; Byron, J W Seaver, A E English; North Collins, George W Taylor; Laona, Lyman C Howe; Middleport, J M Chaplin; Peekskill, Benjamin T Horn; Hornellsville, David A Smith; Oswego, Mr —— Pierce; Elmira, Mrs R Demorest; Albany, Dr G L Ditson; Syracuse, Mrs A E Avery—all of whom were duly elected. By action of the Convention these delegates were empowered to elect substitutes if unable personally to attend. Said delegates will also consider this notice as official.

The Committee on Resolutions submitted the following:

Resolved, That we, as Spiritualists, have no confidence in any system of religious ethics that is not in harmony with the demonstrated sciences.

The Convention also adopted resolutions expressive of regard for the departed friends and brothers, Lewis Burtis and Dr. Justin Gates; in favor of freedom of thought; of local and national organization; recognizing the use of the old dispensation and the beauty, goodness and requirements of the new; asserting the equality of human rights, regardless of sex or race; acknowledging the importance of proper education, and recommending the Progressive Lyceum.

The Convention having finished the business before it, adjourned, subject to the call of the officers of the Association.

EASTERN DEPARTMENT.

BOSTON, MASS., SATURDAY, JULY 31, 1869.

GEORGE A. BACON, - - EDITOR & AGENT.

P. O. Address, Boylston Market, Boston, Mass. Friends having letters or communications for this Department will please forward to above address.

Peace.

[From "The Gospel of Nature," an Unpublished Poem, by E. R. Place.]

THE SAGE.

The bliss of Nature is the bliss of peace,
Where, in wise action, rude collisions cease.

THE YOUTH.

Some cry for peace as tyrants cry the State,
Or burglars hush their footsteps to our plate.
Why talk of peace? The law of things is strife;
In death is peace; our conflicts are our life.

THE SAGE.

Why mouth a peace an utter death confessed?
True life is peace; a proper balance, rest
Not when a people starve that lords may stuff;
Less given to less; and more, where now enough;
Not when a throne o'ertops our manhood's crown,
And rank and titles ride true merit down;
And coats-of-arms draw fond admiring eyes,
While coatless arms they see not, or despise;
Not when the cause of universal good
Is scorned by hands in patriot blood imbrued;
Nor when a false and treacherous Chief of State
Cries "peace," and opens all the doors of hate.
No peace is that which robs a franchised race,
And lifts the tyrant to lost power and place;
Nor when the bigot with his Christless creed,
Hath blocked all roads to other shrines that lead.

* * * * * *

A peace thus founded leans o'er hate's abyss;
Not that way shines the city of thy bliss;
But when mankind their brotherhod attest,
By laying all mean jealousy at rest;
Lend each to each an ever ready hand,
And deal the bread of justice round the land;
While all about love's fragrant herbage springs,
And thought is free to spread her tireless wings;
And man held sacred over days and creeds;
All outward things but servants to his needs;
And no man feels his brother's soul to trust?
Demands no sooner than accords the just;
When men from wrong, in love of right, shall cease.
Then have they found their only lasting peace.
To this we're growing; or the dust we tread,
Symbols more truth than ever prophet said.

Religious Insanity vs. Spiritualism.

Mrs. Hallet, of Chatham, who cut her throat on Saturday last, died on Tuesday morning. She was insane, in consequence of religious excitement.—*Boston Herald.*

Such cases as the above are constantly occurring. Wherever undue religious excitement prevails, it is found that as a sort of necessary concomitant, certain minds get unbalanced and straightway wander into the broad gulf of insanity; and the record soon appears that violent means have severed another thread of mortal existence.

It was but a week or two ago we noticed the case of Rev. Mr. Tompkins, of Dutchess County, N. Y., who had to be taken to the Utica Lunatic Asylum, being deranged by over-excitement in religious matters occuring in his own church. Our greatest wonder is that many more than those we publicly hear of do not really become crazed. It is fairly presumable they do—the legitimate effect of this everlasting hell-fire orthodox preaching, tending directly to this end.

Yet in the face of facts like the above, frequent as they are stubborn, the religious press perversely persists in ignoring them, while it continues to deal out its dolorous tales of misrepresentation about the sad effects of Spiritualism, in filling our Asylums with its deluded victims.

Statistics of every nature are telling a story in favor of a rational faith and a natural religion more potent than all preaching.

Let Spiritualists everywhere, through evil as well as good report, faithfully continue to labor, scattering the rays of spiritual light and knowledge wherever and whenever opportunity offers, quietly biding their time meanwhile, and the hour will all the sooner come when

the cause of all such cases as the above will be thankfully removed. It is a cause in which angels are engaged, and one every way worthy of their highest inspirations.

The Peabody Memorial.

In a letter to the Trustees of the Peabody Educational Fund, under date of June 29, the eminent American banker of London, Mr. George Peabody, formerly of Massachusetts, has added another million of dollars to his former princely gift, to further aid the cause of education in the South.

This makes his donation to his native land upwards of three and a half millions of dollars—a benefaction wholly unprecedented in our history. The practical and comprehensive character of this munificent sum renders it additionally valuable, and is in harmonious keeping with that other large and memorable gift of his in furnishing the poor of London with shelter and social comfort.

With clear-headed sagacity, the good he seeks to accomplish is intended for both present and prospective needs; is so devised that future years will likewise enjoy his liberal bequeathment of to-day. Remarking upon these charities, one writer has lately said: "They contribute to the building of the foundations on which the welfare of communities rest. They plant the seeds of that harvest by which the health and strength of society is nourished. Thus their constantly increasing and cumulative influence can hardly be imagined. They help people to help themselves, by giving them the intelligence to see how to promote their highest good under the fostering care of free schools for all."

It is rare that the possessor of such large means feels inclined, while living in the due enjoyment of health, even though advanced in years, to make such a generous division of his funds for the good of others. Usually they wait until the sands of life are entirely run out, when they can no longer retain their accumulations, before their willingness is manifested that a portion of them shall become practically available for the general welfare.

Mr. Peabody concludes his letter, wherein he conveys his trust, with a prayerful wish that this last gift of his "may enlarge the sphere of usefulness already entered upon, and prove a permanent and lasting boon to the country he loves so well." To which we shall ever respond our Amen and Amen!

We cannot close this meager notice with anything more pertinent than the considerate and gracious autograph letter of Queen Victoria to Mr. Peabody, recently received by him, and written immediately on learning of his sudden departure from England for America. Characterized by that goodness of heart for which the Queen is so eminently distinguished—the letter is every way creditable to all parties:

WINDSOR CASTLE, June 20, 1869.

The Queen is very sorry that Mr. Peabody's sudden departure has made it impossible for her to see him before he left England, and she is concerned to hear that he is gone in bad health.

She now writes him a line to express her hope that he may return to this country quite recovered, and that she may then have the opportunity, of which she has now been deprived, of seeing him and offering him her personal thanks for all he has done for her people.

The note was transmitted by Mr. Arthur Helps, the Clerk of the Privy Council, who adds that the Queen also commanded him "to be sure and charge Mr. Peabody to report himself on his return to England."

Believe, or be Damned.

On the evening of July 12th the usual anniversary addresses were delivered before Wesleyan University. Rev. Gilbert Haven pronounced an oration which, according to the New York *Tribune*, concludes as follows. It will be seen that he proposes to "fight it out on that line"—believe or be damned—until the end is reached:

The last and greatest of battles was for the faith of God and the Gospel. America's future requires a universal Christian faith and life. To reach it the anti-Christ of skepticism must be subdued. The Son of God now, as at his cross, was the object of contempt and murder. He would conquer now as then. Each must elect him or his enemy. No neutrality was possible. It might exist in lower debates; never here. It was the vital question of every soul. Believe and be saved; believe not and be damned. All heights climb to Calvary; all human attainments culminate at the cross. The world's jubilee of harmony shall be reached when America shall first accomplish this destiny of grace. The mighty past, the mightier of the whole catalogue of heroic saints, summon us to the conflict and the victory.

Christianity Reviewed by Shelley.

A book is put into our hands, when children, called the Bible, the purport of whose history is briefly this: That God made the earth in six days, and then planted a delightful garden, in which he placed the first pair of human beings. In the midst of the garden he planted a tree, whose fruit, although within their reach, they were forbidden to touch. That the Devil, in the shape of a snake, persuaded them to eat of this fruit; in consequence of which God condemned both them and their posterity yet unborn to satisfy his justice by their eternal misery. That four thousand years after these events (the human race in the meantime having gone unredeemed to perdition,) God engendered with the betrothed wife of a carpenter in Judea, (whose virginity was nevertheless uninjured,) and begat a son whose name was Jesus Christ, and who was crucified and died in order that no more men might be devoted to hell-fire, he bearing his father's displeasure by proxy. The book states, in addition, that the soul of whoever disbelieves this sacrifice will be burned with everlasting fire.

A belief in all the Bible contains is called Christianity. A Roman governor of Judea, at the instance of a priest-led mob, crucified the man called Jesus. He was a man of pure life, who desired to rescue his countrymen from the tyranny of their barbarous and degrading superstitions. The common fate of all who desire to benefit mankind awaited him. The rabble, at the instigation of the priests demanded his death, although his very judge made public acknowledgment of his innocence. Jesus was sacrificed to the honor of that God with whom he was afterwards confounded. It is of importance, therefore, to distinguish between the pretended character of this being, as the Son of God and the Saviour of the world, and his real character of a man who, for a vain attempt to reform the world, paid the forfeit of his life to that overbearing tyranny which has since so long desolated the universe in his name. Whilst the one is a hypocritical demon who announces himself as the God of compassion and peace, even while he stretches forth his blood-red hand with the sword of discord to waste the earth, having confessedly devised this scheme of desolation from eternity, the other stands in the foremost list of those true heroes who have died in the glorious martyrdom of liberty, and have braved torture, contempt and poverty in the cause of suffering humanity.

Christianity was intended to reform the world. Had an all-wise being planned it, nothing is more improbable than that it should have failed; omniscience would infallibly have foreseen the inutility of a scheme which experience demonstrates to this age to have been utterly unsuccessful.

Analogy seems to favor the opinion that as, like other systems, Christianity has arisen and augmented, so like them it will decay and perish; that as violence, darkness and deceit, not reasoning and persuasion, have procured its admission among mankind, so, when enthusiasm has subsided, and time, that infallible controverter of false opinions, has involved its pretended evidences in the darkness of antiquity, it will become obsolete; and Milton's poem alone will give permanency to the remembrance of its absurdities.

It was for such rational matter of fact statements of truth and sense that the glorious poet of the spirit, Percy Byshe Shelley was hunted and haunted by the hounds of the orthodox established church, for his free thought he was persecuted, slandered, robbed of his children and driven broken hearted from his home to find under the waves of the shining sea, the postal of the Spirit land. From thence his "curse shall be forgiveness."

Clairvoyance (?)

"Among the curiosities to be seen at a rake factory, in Mount Holly, Vt., is a man who works at all the machinery in the shop, being perfectly blind. His name is Warren, and he is one of the best mechanics in the works, and can adjust the most complicated machinery, and perform any of the various kinds of labor required in manufacturing the rake from the log. Warren has always supported a large family, and has laid up something for the future."

There are many such cases as that of Mr. Warren, all going to demonstrate the power of the spirit to overcome the supposed conditions of the material and physical. Such dexterity can hardly be acquired as an art, but it seems that when hemmed in by organic disabilities, the spirit asserts its higher powers. We have known several good people physically blind, who were yet excellent clairvoyants, and made use of that vision in business. Mr. Warren is probably thus developed.

Some men take stock in the church just as they would in a railroad, a bank or a cotton mill, and this stock they argue rightly, will pay them its regular dividends in its large per centage of influence in the communities in which they live—it will help them in business, or trade, or profession—and as they are shrewd and discerning in the common things of life, so they cultivate the same shrewdness in their church relations and watch carefully the religious stock market, and as the religious stocks rise and fall so they buy and sell. Many, it is to be feared, do not love the church for its own sake, for what it is in itself, for they forsake it in its poverty and trials—they do not love the church as the parent loves the child.—*Pres. Cheney's Baccalaureat Sermon to the Senior Class of Bates' College*, 1869.

Several little girls in Lowell saved their Fourth of July spending money, and got up a fair for a sick soldier, which was held on Wednesday afternoon and evening, realizing $82 for the sick and destitute man.

Investigation.

The discussion of important questions involving extensive research and discriminative analysis, should be conducted with careful attention to such a method as shall prevent the loss of time and labor, and bring us most directly to the solution of the problem laid before us. Such a method requires the division of our thought upon three considerations, which should be made the subjects of investigation in the order of their importance.

First, as to the natural possibilities of the case.

Second, the probabilities of the matter; and, finally, as conclusive in demonstration, the facts in existence and the actual state of things.

When it can be established by direct reference to known and absolute laws, that the condition supposed is impossible, we have arrived directly at the truth, to the saving of time and labor which might have been wasted in painful study or idle speculation.

But if it can be shown that a law exists by virtue of which such a condition as is supposed may be realized or in accordance with which the proposed theory seems reasonable and consistent, we have done something more than discover the road to truth, having in fact taken the last step in the progress of reason which precedes positive knowledge.

But when, in consequence of our poverty of information, weakness of intellect, or undeveloped intuitions, we are unable thus to comprehend at once the end of the matter, a more pains-taking and laborious process is forced upon us.

We are compelled to a careful consideration of known facts and determined principles, that we may be enabled to decide upon the probabilities of the case, as far as our information may extend, and thus become stimulated to that critical observation which must go before all positive information or dogmatic assertion.

Nor can we exercise too great discrimination in this particular, since a legitimate possibility may be apparently impossible, and yet become resolved into a certain reality at last; while that which seems most probable often fails of realization, leaving those who rely upon the chances to become aware of the facility which is possible in being mistaken.

When a theory is found to have a place in nature, that is, when natural laws evidently justify its propositions and provide for their logical results, when further investigation reveals the probability of its supposed conditions, our duty to the question requires that we continue our research, until we have discovered the incorrectness of our idea of law and the fallacy of our reasoning, or else demonstrated by the discovery of facts and the statement of realities our harmony with the truth as visible in the law and established in the actual state of things.

The basis of our argumentation must be facts in the line of our query, and ideas in conformity to fundamental principles in relation to the subject in which we are interested.

Attempted reasoning by analogy is often futile and fallacious, because the extent of our information does not comprehend a complete statement of the nature of things, nor the scope of our intelligence enable us to grasp anything like an adequate conception of their relations.

Facts to the quickened intelligence—the emancipated reason—are the intelligible hieroglyphics of nature—the significant revelation of infinite mind. Through them it becomes acquainted with the evolution of law and is impressed with a sense of those basic principles which are the method of universal action by omnipresent force through omnipotent power.

"Facts are always in order," and the difficulty in disposing of a question is for the most part encountered in the pursuit of correlated facts. The more common and accessible the facts the sooner may we commence the process of inductive reasoning, to prove or disprove the conclusions we have deduced from the ideas we have already in possession.

Thus with the facts in our possession, we may arrive at a conclusion, deducing our theory from the idea of our consciousness and inducing the proof thereof from our observation of facts, our knowledge of phenomena. Thus the truth is readily reached if we would avoid sophism, and to our satisfaction we arrange our discovery in scientific order, as a new point of departure, a vantage ground in our warfare with ignorance, our pursuit of happiness.

But when the phenomena which illustrate the principles underlying the law that governs the subject of our question are rare or difficult of observation, or are vastly different in character from anything of our common experience, the difficulty of reply is immensely enhanced, and we may be compelled to adopt long and tedious courses of preparation before we become fitted to appreciate the nature of the quantities and qualities with which we have to deal in our investigation.

The question grows metaphysical, becomes abstract, and in proportion as its nature retires us from the ac-

tual and tangible for reflection, do the difficulties of our pursuit multiply upon us in the greatest degree must we become perceptive and retentive, deliberative and analytic.

This, too, becomes more important, inasmuch as the abstract questions often are of the greatest interest involving as they do in the highest degree the issues of human life for repression or progression, for happiness or sorrow. Nor this alone, but such exercises as are involved in their solution are the means of mental and spiritual culture, the gymnasium of the mind, for intellectual expansion and moral development.

The questions we have as Spiritualists to debate are of the abstract or metaphysical order. The laws which govern in this connection are but little understood. The facts which might definitely settle it are in our possession, or may at once become so. Thus we may at once begin the labor of induction. But unaccustomed to think with freedom and force upon themes of this character, we are not in general possessed of lucid ideas which could be used deductively to our benefit in the emergency.

However, we should attempt the solution of the problem as far as circumstances allow, confining ourselves not alone to brevity of discourse, but also to plainness of speech, and if possible for us to clearness of thought and soundness of reason. Nor can we hope for success in so weighty a matter, unless we are the recipients of some benign inspiration of truth and light which we should honestly and most earnestly invoke! §

INSTRUCTIVE COMMUNICATIONS FROM SPIRIT LIFE; written through the mediumship of Mrs. S. E. Parks, pp. 222. Boston: Wm. White & Co.

This book consists of a series of essays, given through the medium, from her husband, in the spirit world. In style and manner it widely differs from its class. There is no redundancy of words, no high sounding but meaningless sentences, but throughout an earnest desire to convey instruction and an almost bald simplicity and directness of statement. No reader, after taking up the volume and perusing the Preface and Introduction, and understanding the faith and trust the medium places in the departed; the consolation she receives; the hope of glad reunion she possesses, will arise and ask: What is the good of Spiritualism! It is really a good book, one that the Spiritualist will hand to the skeptic with pleasure as a specimen of Spiritualistic literature, and to a believer as a most instructive volume. †

Painesville.

Sunday, the 3d inst, after Lyceum session, Carty Coucha, a lad of eleven years, went into the water in company with others, and was drowned. At the request of the afflicted and widowed mother, the conductor of the Painesville Lyceum was requested to take charge of the funeral ceremonies, on the 4th, her son being a member. The entire Lyceum turned out. Lake Group was draped in white, also the Guardian's banner; the members carried sprigs of evergreen, the Leaders and Conductors large wreaths of white flowers. The pall-bearers were four young men draped in white. At the grove, the beautiful song, "We are Waiting by the River," was sung; each member dropped in an evergreen as the Lyceum marched around the grove, which the leaders decorated with the wreaths. Next day the Society met and defrayed all funeral expenses. Com.

Passed Over.

Brothers:—A dear one has passed from our midst to the home of the angels in the beautiful Beyond.

On the 16th inst., Miss Lillie M. Belden, daughter of Asa and Mary Ann Belden, left us, (as to her physical presence,) but still to be with us, if possible more beautifully (and who shall say not more profitably) as a bright and glorified spirit? Lillie was the pet and favorite of all who knew her. Uncommonly bright in intellect, the embodiment of affection, and by nature a child of song, she is much missed in her family, in the neighborhood, and in our society.

And here it is that our transcendently beautiful philosophy comes in to cheer our hearts, otherwise inconsolably sad and disconsolate.

We know that Lillie is not weltering in an orthodox hell because she did not accept the dogmas of the church, nor is she shut up in a nearly as intolerable orthodox heaven, with Abraham, and Isaac, and Jacob; but having far more affection for parents, and brothers and sisters, and the mates of her youth, and God governing his creatures by natural rather than by arbitrary law, we know she is with us.

The funeral was attended by brother O. P. Kellogg, on Sunday, the 18th, by disappointing the friends at Ravenna; but as it was the especial wish of the family that he officiate, it is hoped the friends there will consider him excusable.

A painful exhibition of orthodox prejudice occurred in connection with this sad event. As Lillie was passionately fond of singing, and herself uncommonly gifted in that direction, it was the earnest wish of the father and family that there be singing at the funeral. As our choir was but imperfectly organized, and our leader gone at the time, application was made to singers of the orthodox churches to sing some beautiful pieces taken from the Harp, but strange as it may seem, they not only declined to sing, but were not present at the funeral. And this in face of the fact admitted by all, that a more honest or worthy man than Asa Belden does not live in Farmington, and himself and wife life long members of the church, till recently, if, in fact, their names do not still stand on the church record.

But, alas! they had come to believe in the "Fatherhood of God and Brotherhood of Man," and the communication of spirits. If religion makes us not more kind and loving, of what avail is it?

Yours, &c.,

E. F. Curtis.

Farmington, July 25, 1869.

The following Call for a Woman's Suffrage Convention is now being circulated for signatures; we are requested to copy:

Call for Woman's Suffrage Convention.—The undersigned unite in calling a convention, to meet in Cincinnati, on Wednesday and Thursday, September 15th, and 16th, for the purpose of organizing a State Woman's Suffrage Association, to be based, substantially, on the following platform:

Whereas, All just governments are founded on the consent of the governed; and,

Whereas, Taxation without representation is tyranny; and,

Whereas, Every human being is endowed by the Creator with the inalienable right to life, liberty and the pursuit of happiness; therefore,

Resolved, 1st. That the Government of the United States, in denying to women, who constitute full one-half of its subjects, the right of suffrage, and with it most of the privileges and emoluments pertaining to full citizenship, is only half republican in its character.

Resolved, 2nd. That it is the duty of women, who are thus denied their right of suffrage, to demand it, in order that the Government may be in truth what it professes to be, and by this means be preserved for the welfare of future generations.

Resolved, 3rd. That it is the duty of all progressive and truth-loving men, who would know the right and help do it, to unite with the woman in helping them to secure the ballot, which will prove a sufficient guarantee for all civil and social rights.

Personal.

Home is giving readings of American poetry in London.

Emma Hardinge will spend the coming winter in the United States.

Warren Chase is to locate permanently in St. Louis.

Moses Hull speaks in Chicago July 18th and 25th.

J. M. Peebles' great work, "Seers of the Ages," has already reached the second edition.

The Radical.—In another column we advertise this sterling Magazine. We have at various times called attention to it, because we consider it one of the best and bravest champions of free thought — grave, dignified and just in its treatment of the great questions of the day, and fearless in the expression of truth. The publishers make a tempting offer.

The Third Annual Meeting of the Ohio State Spiritualist Association will be held at Empire Hall, Akron, Ohio, September 10th, 11th, 12th, 1869. Societies and Lyceums in the State are requested to send delegates according to the following rule. Societies or Lyceums existing separately, one delegate each, and one additional for each fifty, or fractional fifty members, over the *first* fifty. The combined Societies and Lyceums, two delegates, and if having more than fifty members, two delegates for fifty or a fractional number. The friends at Akron promise to entertain all Delegates.

A. B. FRENCH, Pres't.
Hudson Tuttle, Rec. Sec'y.
(Banner of Light please copy.)

Dedication at Ashley, second Sunday in August.

ADVERTISEMENTS.

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WILL, ON RECEIVING A LOCK OF HAIR, with the full name and age, and one leading symptom of the disease, make a clairvoyant examination, and give full directions as to means of cure. Examination $2.00, which will be applied on medicines if treatment is desired. Address J. W. VAN NAMEE, 340 Dean st., Brooklyn, N. Y. 15-1m

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MRS. SHAW'S celebrated Morphew Lotion and Pills are warranted to remove Moth-Patches, Freckles and Sallowness, in ten days, or the money refunded. This Lotion is the greatest discovery in the known world. It does not injure the skin, but improves it, leaving it soft, clear and beautiful. It has been sold over fifteen years, and has never been known to fail. Price $2.50. Prepared and sold by Mrs. L. K. Shaw, 421 Sixth avenue, New York City. Local Agents wanted.

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DD. JAMES V. MANSFIELD, the world-renowned Test Writing Medium, through whose hand more than one hundrid and sixty-three three thousand communications have been given to sealed letters and otherwise, may be consulted by sealed letters or at his parlors, 102 West Fifteenth street, New York City. Terms $5, and four three-cent postage stamps. 16

MORE GREAT CURES
BY
MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS!!

ASTHMA, CATARRH, NEURALGIA, BLOATED BOWELS.

South Williamstown, Mass., Oct. 25th, 1868.

Prof. Spence—*Dear Sir:* Whenever I hear of a hard case of disease, I go and leave the **POSITIVE** and **NEGATIVE POWDERS** and urge them to try them. I did this with Rich'd Estes, our neighbor, a man 75 years old, who has had the Asthma rising 40 years. He also had the Catarrh and the Neuralgia, and was badly bloated across the bowels. He commenced using the Powders on the 10th of this month, and on the 15th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told him she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly, Mrs. Mary E. Jenks

ERYSIPELAS.

Manchester, Mass., Feb. 9th, 1869.

Prof. Spence—*Dear Sir:* A year ago last June I had a **swelling** just above my ancle, and every one that saw it said it was **Erysipelas**. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house. As I take the *Banner of Light* I had read about your **POSITIVE AND NEGATIVE POWDERS**; and thinking they might reach my case, I sent and got a box. I had had, before taking them, **eleven sores** in that fifteen months, and another was nearly ready to break. Before taking them three days, the sore began to disappear, and, after using one box, was entirely well. I have taken over two boxes, and can now walk as well as ever I could. The swelling is all gone. I have nothing to show but the scars.

Yours truly, Mrs. Sallie Young.

FITS, CATARRH, DYSPEPSIA, NEURALGIA, LIVER COMPLAINT, CHRONIC DIARRHŒA.

Albert Frost, of Bucksport, Me., under date of Nov. 27th, 1868, writes as follows: "When I first told the people here about the **POSITIVE AND NEGATIVE POWDERS**, they laughed; but *now* they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with **Fits** sent for one box, and they cured her right away."

I make the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs. Dart and daughter have been taking the **POWDERS**, the one for **Catarrh**, and the other for **Dyspepsia** and **Neuralgia**. They are about as good as new. My wife has taken them for **Liver Complaint** and **Diarrhœa**. She is now well. Mrs. Ames gave them to a child five months old, for **Fits**. It is now well.

ST. VITUS' DANCE, GENERAL PROSTRATION.

Winona, Minn., Sept. 25th, 1868.

This is to certify that I have cured the following cases, and many others too numerous to mention, with **Mrs. Spence's Positive and Negative Powders:**

A young lady of **St. Vitus' Dance**, of nearly six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVES**.

A lady of **General Prostration** of the nervous system. Cured by one box of the **NEGATIVES**. Had tried everything. Jane M. Davis.

The **magic control** of the **POSITIVE AND NEGATIVE POWDERS** over diseases of all kinds, is **wonderful beyond all precedent.** They do no violence to the system, causing **no purging, no nauseating, no vomiting, no narcotizing. Men, Women** and **Children** find them a **silent** but **sure success.**

The **POSITIVES** cure **Neuralgia**, Headache, **Rheumatism**, Pains of all kinds; **Diarrhœa, Dysentery**, Vomiting, **Dyspepsia**, Flatulence, Worms; all **Female Weaknesses** and derangements; **Fits**, Cramps, **St. Vitus' Dance**, Spasms; all high grades of **Fever**, Small Pox, Measles, Scarlatina, Erysipelas; all **Inflamations**, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; **Catarrh**, Consumption, **Bronchitis**, Coughs, Colds, **Scrofula**, Nervousness, **Sleeplessness**, etc.

The **NEGATIVES** cure **Paralysis**, or Palsy, whether of the muscles or of the senses, as in **Blindness, Deafness**, loss of taste, smell, feeling or motion; all Low Fevers, such as the **Typhoyd** and the **Typhus**; extreme nervous or muscular **Prostration** or **Relaxation.**

Both the **POSITIVE AND NEGATIVE** are needed in **Chills** and **Fever.**

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GRAND LYCEUM PICNIC,
AT RAVENNA, OHIO,
Friday, July 30th.

PROGRAMME OF EXERCISES.

The Ravenna Lyceum, fully equipped, and with a Band of Music, will receive the Lyceums at the

RAVENNA DEPOT,

And conduct them to

DAY'S HALL.

The Lyceum will them be formed in

Four Divisions.

First, and Front of Column, resting on the South Side of the Square.
Second, Resting on East Side of Square.
Third, " " North " " "
Fourth, " " West " " "

The Column will then march through some of the Principal Streets, returning to the Square, and thence down Main Street to the

FAIR GROUNDS.

Exercises at the Grounds.

1st. Evolutions in Marching.
2d. Song—"Something to Do."
3d. Silver Chain Recitations.
4th. Calisthenic Exercises by all the Lyceums in Unison.
5th. Speeches and Songs from the Children of each Lyceum.
6th. The Banner Song.
7th. "Break Ranks," and "Picnic" the Baskets.
8th. "Form Ranks," and Return to Day's Hall.
9th. Dancing and Other Amusements until Time to Return Home.

The following Conductors are appointed a Committee to assist the Manager in carrying out the above Programme of Exercises:

L. King, Conductor of Cleveland Lyceum.
S. M. Bassett, " " Ravenna "
A. Bailey, " " Alliance "
J. A. Sumner, " " Akron "
E. E. Andrews, " " Seville "

The Guardians of these Lyceums are appointed a Committee to see that the contents of the numerous baskets are properly arranged for dissection on the Fair Grounds. Leaders will have special care of their troup, and will select an assistant for the occasion.

Mrs. A. A. Wheelock, State Missionary for the Lyceums, will lead in the "Wing Movements."

Those who have never seen the Lyceum Exercises are cordially invited to come and witness, and participate in this picnic!

Friends of the Children and of our Lyceums! come to this picnic, and let us have a Lyceum Jubilee with the Children!

A. A. WHEELOCK, Manager.

NOTICE.

Is hereby given that a special meeting of the stockholders of the American Spiritualist Publishing Company will be held on the 26th day of August, 1869, at 10 o'clock, A. M., at the office of said Company, in the City of Cleveland Ohio, for the purpose of electing Directors of said Company, and the transaction of other necessary business.

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